

C A Lxt

6256.10,
7-3

stian meditation or prai-
er to be sayed at all ty-
mes Whensoever GOD
shall vset vs wyth anye
mortall plague or sic-
nelle.



C Imprinted at Lon-
don By Wyllyam Allen

1.5.5.1.

C. 25. b. 10

1-3

A Christian

meditacyon or prayer to
meditacio or prayer to be said
at all tymes when soeuer
God shall visit vs with any
mortal plague or sicknes.



Lord GOD
almighty and
father moste
merciful, who
though thou
be dayly pro-
voked to wrathe and venge-
aunce by the grievous offen-
ses and sinnes of vs thy most
disobedient childzen, yet ne-
uerthelesse art so patient and
of such long sufferance, that
thou holdeste thy rod, tyll by
our outrageous contemptes
and most wilfull breakinges
of thy comaundementes thou
art

A good prayer
theise last
times, if true use
made therof, pecting
the multitude of
armies we haue had
earthquakes, greate
pests, greate droughts,
ente attempts laste,
emies, strange
sicknesses and
sudden deaths
showing Gods
displeasure
in the fulnes
of time in this
lande, besides
any monsters who
haue dyng
out wholie
against all kinde
of good in
the state of this
lande, and cheifly
against good, civil
and comar, another
viciousnes and
horrore. &c.

art for our correction constrained to strike: remember good Lord thine accustomed goodnesse towardes thy people, whome of thine owne fatherly tenderneſſe thou hadest ever more lieſter to ſave the to ſpill, to emend the, to deſtroy, to forgeue then to punyſhe. What ſoeuer ſcourge or afflictions thou diddeſt in old time eyther threaten or laye vpon the ſtubberne & vnrepentaunce people of Iſraell, yet dyddeſt thou neuer ſhutte vp thy mercies from them whan ſoeuer they woulde wyth all their herte returne vnto the. Whan the crye of Z odome & Gomorre came vnto thyne eare for their moſt grieuous abominaciōs: yet ſuch is thy readines to ſhew mercy, that

Gene. 18.

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Gene. 18.
Paph. in 18. 18.

Joan. 3.

4. Re. 20

at the prayer of thy seruante
Abraham thou madeste pro-
misse to saue the cityes and
not to destroy them. Firste if
fifty, secondely if fourtye five,
than yf fortye, afterwarde if
thirty, at last if twenty, yea fi-
nally if tenne righteous per-
sones could haue bene found
in them. Whā thy Prophete
Jonas had proclaimed the de-
struction of Ninie for their
great and manifolde sinnes:
yet for their repentaunce sa-
ke, thou diddest most gladly
and readily call backe thy so-
re sentence afore pronounced
against them. Whā thy Pro-
phete Ilay had at thy cōmaū-
dement declared to kynge
Ezechias that he shoulde not
scape death, yet for his herty
prayers sake thou diddest re-

uo-

uoke that sentence agayne, &
diddest adde, fyfteen yeares
vnto his dayes. And we also
now O Lorde acknowledge
our manifold sinnes and most
griuous transgressiōs. we
confesse that we haue moste
iustely deserued this sodayn
plague & mortall diseale and
a greate deale worse. we
graunt that we haue by oure
wickednesse, moste worthely
enkedled thy wrathe and in-
dignacion against vs. But O
Lord what is man that thou
shouldest matche thy selfe to
trye in battail agaynst him.
what glory should it be, to þo
Lorde, if thou shouldeste de-
stroy all flesh beyng but chaf
and duste. Remember good
Lord that yf thou wilt stand
in triall with vs, we haue no
thyng

thyng to lay for our selves,
noz can be hable to stande in
iudgemente before the. We
therfore appeale from thy iu-
stice vnto thy mercy, whyche
for thy names sake & for thine
owne glory, thou hast in thine
eternall woorde and trueth
promysed vnto all suche as
will earnestly emend and con-
uert vnto the. Spar vs the-
refore good Lorde, and like
as thou hast at this presente
sent vnto vs this sodayn pla-
gue both as a warning of thy
greate indignacion for our
most grievous sinnes, and al-
so for a token that except we
will now emende, we can not
escape thy handes to be bea-
ten with a sharper rodde: so
graunte O Lorde that thy
maye be vnto vs an hollome
medi-

medicynne for oure emendement of lyfe, and that it may all together redounde vnto thy glorie, so that whether we lyue or dye we maye still bee thy people, and thou still our God and most tendre louing father. And forasmuch as euerye good gyfte of true fayth & repentaunce cometh from the geue vs thy grace that we may by this thy most tendre and fatherly correction, retorne from our old iniquities whych haue now prouoked thy wrath, and also that from henceforth we may serue the in all holynesse and purenesse of lyfe, wherby thy glorie may encrease, and thy name may be magnified. Yea even among them that other wise are blasphemers of thy
most